1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

only by chiefs, the last who wore it being the maternal grandfather of my informant Calixto daueru'k]. This is evidently the same object that Bates describes: "The chief wears a head-dress or cap made by fixing the breast feathers of the Toucan on a web of Bromelia twine, with erect tail plumes of macaws rising from the crown." In his plate, the man leaning against a house post is evidently the chief with his regalia.

292 [237]

Artificial Body Deformation

The manner of cutting the hair was formerly the same for both sexes. It was trimmed straight across the forehead just above the eyebrows, the rest, which was never cut, being allowed to fall free to the shoulders and sides. All old portraits confirm this. For work, the men rolled up their long hair in back, confining it by means of a twist of hair from below the bun. Others braided it into a pigtail, rolling this up and securing it with a strip of envira.

302

The hair was smoothed with a small comb (tu:/mi^{a}), the teeth of which, made from the frondstalk of the anajá palm, were fastened by fibres interlaced ornamentally between two pairs of twigs. The last Indian who knew how to make these combs died a few years ago. Today the Tukuna wear their hair in Neobrazilian style and comb it with purchased combs. A few Indian youths follow the custom of allowing their hair to grow exaggeratedly over the forehead and combing, or rather tossing, it all to one side. The beard is not plucked, and thick eyebrows are considered handsome.

[413] [177] [326]

Many Indians, especially the girls and children, are never completely free from lice, which, however, are not permitted to increase too much but are scrupulously captured and immediately eaten. But there are many individuals of both sexes who carefully keep themselves free of these parasites.

515

Ear piercing.—Formerly the Tukuna pierced the ear lobes of girls as often as those of boys, but nowadays only boys undergo the operation (paičí'ni). It is performed during the same ceremony in which the hair is plucked out from children, which formerly took place when the child was two years old; today it occurs at four years of age or over, the implement being a needle made of a bone of the parauacú monkey. The child's paternal aunt pierces the lobe with the instrument, while another relative grasps the point as it emerges on the other side and finishes drawing it through. In the hole thus made they insert a cotton cord and apply a bit of crushed round pepper (më'ë). No diet is imposed upon the victim, but he is prohibited from fighting with his companions lest the puncture suppurate and [the boy is told] become "the size of the head of the one with whom you fought."

304 852

Formerly, both sexes commonly put into the hole small plates of white wood (*ochroma*, according to Tessmann). On ceremonial occasions they wore in the ears small wands, the tips in front decorated with the red and black feathers of a small bird, the pore'në, the other end encircled by heron plumes. From this wand there hung a small plate of brass (pë'ru-pë'ru), half-moon shaped for the men (like a quiricá, fig. 4, *a*), triangular for the women. I do not know of what material these small plates were made before the Tukuna knew of brass. Even today the girls use these ear decorations at puberty ceremonies (pl. 12, *k*).

301 [237]